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Physical Anthropology

History, linguistics, and ethnography have been given far more attention than physical anthropology and archaeology. Various naturalists and ship's surgeons during the past 200 years have contributed scattered anatomical measurements and observations, and a few small series of Araucanian skeletal material are present in Chile, Argentina, France, Germany, Great Britain, Spain, Scandinavia, Italy, and the United States. However, no museum has an adequate collection, and not even one anthropometric index, ratio, or simple measurement has

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[illegible] been made over an adequate number of specimens. Stature and certain [illegible] literature to date.

Among resident Chileans, R. E. Latcham was one of the first to devote some attention to the physical anthropology of the Araucanians (1903). Local physicians from time to time have published brief notes; and such general historians as J. T. Medina and T. Guevara have devoted some space to physical anthropology. The most conspicuous recent development in the work at the Universidad de Concepción (under the leadership of Dr. Karl Otto Bonnhof and Dr. Alexander Lipschütz). A number of papers are appearing in two series (Contribuciones a la Patología Comparada de Chile, and Contribuciones al Estudio de la Antropología Chilena) published in the Boletín de la Sociedad de Biología de Concepción. Among these papers is a report on blood-typing. C. Salas in 1931 (Berlin and Madrid) published two papers on blood types among the Mapuche and Pampinos. Some of the earlier works include:

[illegible] Alcide D. d'ORBIGNY: *L'homme américain*. 2 vols., Paris, 1839.

Léonce Pierre MANOUVRIER: "Sur les Araucans du Jardin d'Acclimatation," *Bulletins de la Société d'Anthropologie*, Paris, Ser. 3, VI, 727-32, 1883. [Private 1880-1927 Paris.]

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Archaeology

[illegible] The archaeology of Araucanía, as such, has not been done. There [illegible] are no imposing ruins in central Chile and no scientific excavation has been done in this area. Consequently, with the lack of stratigraphic data, little can be done toward identifying material as Araucanian except from associations with European artifacts, or through the frequently distinct elements of style design, and general typology. The sequence of peoples and cultures, the provenience of the Araucanians and their antiquity in central Chile, and the amount of Tehuelche, Chilean, Inca and other influences, are still most problematical—although many writers have solved all of these problems to their own

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Argentinian Araucanians

Araucanians, the results should everywhere be identical or similar. Considering the *Araucanian's* manner of living, the century and a half of their occupation of the territory east of the Andes was not sufficient time for them to become differentiated. The different groups of eastern *Araucanians* remained very similar to one another in their physical appearance as well as in their culture and language.

We lack exact anthropometric data on the Argentine *Araucanian* stature, but according to different historical sources they were of a "medium" stature, that is, an average height of 5.4 to 5.6 feet (1.65 to 1.70 m.). This is understandable because they were the result of the mixture of the short *Araucanians* of Chile with the taller *Pehuenche* and the other Pampa tribes.

According to craniological measurements published by Ten Kate (1893), the majority (80.6 percent) of the *Araucanians* from the plains are brachycephalic like those of Chile, and 19.4 percent are dolicocephalic like the old *Pampa*. This is as would be expected.

Their culture was also of mixed origin. Features of *Pampa* origin included their lack of cultivation of the soil; use of the classic skin toldo; the bolas (boleadora) as the principal weapon, together with the spear; their diet of half-raw mare meat and hot blood, and their mythology and the name of their spirit of evil, Gualichu. From Chile came men's and women's garments, ornaments, weaving, silverwork, wooden plates, spears up to 16 feet (5 m.) long, part of their social organization, and some funeral practices.

Finally, their language differed from that of Chile in certain peculiarities, such as their tendency to change the *r* into *s* and the *t* into *ch*.

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